

EPILOGUE

In the summer of 1969 I revisited the *untsuru huarā* both 178
 east and west of the Cordillera de Cutucú. The changes in 797
 Jivaro life that had occurred, even since my last fieldwork in [114]
 1964, were far more extensive than anything I could have
 predicted. Small airstrips, primarily opened up by the mis- (508)
 sionaries, now dot almost all of the Jivaro region. Under 191
 missionary sponsorship, bilingual Jivaro schoolteachers have 875
 been placed in the most remote locations, and medical treat- 758
 ment is periodically dispensed along with evangelization.

Ecuadorian army garrisons are now found in the *untsuru* 178
huarā territory as far east as the Río Panguí, where there is 797
 now a major air-supplied military base and Salesian mission 648
 (Taisha), as well as a new settlement of more than one hun- 721
 dred white colonists. Missionaries have collaborated with the
 military and police forces both west and east of the Cutucú
 range to largely halt intra-tribal assassinations as well as war-
 fare with the Achuara. In recent years, men who have en-
 gaged in such traditional raids have often been seized and
 sent off to an uncertain future in prison in the Ecuadorian
 highlands. These actions by the modern state have essentially
 brought interpersonal security to most of the Jivaro, thereby
 fundamentally altering the nature of the reality upon which
 much of their socio-economic structure and ideology were
 built. There are probably few cultures in the history of the
 world that have been so rapidly and significantly disintegrated
 by the simple introduction of centralized "law and order."